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# PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

## GENERAL

**Azoulay** (L.) *L'ère nouvelle des sons et des bruits.* (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 172-178.) The author sketches the *rôle* of the phonograph in years to come, especially as an adjunct to anthropology. Phonographic museums can be established, where linguistic and folklore material can be treasured up for careful study. One of the most interesting uses of the phonograph will be to record the development of language in the child and its regression in the aged. We have had an age of visual enlargement through photography, we are now to have one of auditory extension through the phonograph and kindred devices.

— Sur la constitution d'un musée phonographique. (*Ibid.*, 222-226.) Outlines a plan for the foundation of a phonographic museum at Paris to contain phonograms of the diverse languages and dialects of the world.

**Bardeen** (C. R.) and **Elting** (A. W.) A statistical study of the variations in the formation and position of the lumbo-sacral plexus in man. (*Anat. Anz.*, Jena, 1901, XIX, 124-135, 209-238.) A careful and detailed account of investigations carried on in the Anatomical Laboratory of Johns Hopkins University, Baltimore. Race, sex, age, side of body, etc., are considered, but no distinct influence of these upon the number of spinal nerves contributing to the nerves of the leg was detected. Man utilizes more spinal nerves than other mammals. The bodies examined were those of negroes and whites, the plexuses tabulated being 246.

**Bawden** (H. H.) A bibliography of the literature on the organ and sense of smell. (*Journ. Comp. Neurol.*, Gran-

ville, O., 1901, XI, i-xl.) Contains 885 titles of books, articles, etc., many of them anthropological.

**Bloch** (A.) Pourquoi les anthropoïdes ne sont-ils pas marcheurs bipèdes? (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 233-240.) Collates opinions, ancient and modern, as to why the anthropoids do not walk in bipedal fashion. The flexed limbs of these animals are the obstacle. If they walk, they must walk in about the posture of a rope-dancer. This knee-flexion is perhaps a necessary factor of equilibrium, for when a gibbon, or a gorilla, hangs from a trapeze, its legs are much straighter than when standing.

**Boas** (F.) The mind of primitive man. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 1-11.) Address of retiring President of American Folk-Lore Society. See *American Anthropologist*, 1901, III, p. 175.

**Chamberlain** (A. F.) Robert Grant Haliburton, 1831-1901. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 62-64.) Brief biographical sketch with bibliography of anthropological publications.

**Coelho** (T.) O senhor sete. (*A Tradição*, Serpa, 1901, III, 34-35.) Continuation of article from previous number on the number seven in folk-lore.

**Del Greco** (F.) La psicopatologia nel complesso delle altre indagini psicologiche. (*Riv. di Biol. gen.*, Torino, 1901, III, 80-101.) A general statement of the phenomena of psychopathology and the problems to be investigated. Constitution, temperament, mind, and character are the four fundamental constituents of human individuality, and the alterations of these form the subjects of psycho-pathological investigation.

**Dexter** (E. G.) Suicide and the weather. (*Pop. Sci. Mo.*, N. Y., 1901, LVIII, 604-615.) Discusses suicide with relation to monthly distribution, cloudiness, precipitation, temperature, barometer, humidity, wind. According to the author, "suicide is excessive in the later spring months, and upon clear, dry days," i. e., during weather usually considered exhilarating and delightful. To explain this, appeal is made to the hypothesis of "contrast." The statistics relate to Denver and New York.

**Durst** (J. U.) Notes sur quelques bovidés préhistoriques. (*Anthropologie*, Paris, 1900, XI, 655-676.) Continuation of a well-illustrated discussion of the *Bovidæ* of the prehistoric world, with numerous references to the literature of the topics treated. The "pure type" of the *Bos brachyceros* is found in Swiss lake-dwellings of the stone age (ca. 2000 B. C.), and was, the author thinks, imported into Europe by "an Asiatic people." The *Bos macroceros* is almost as old as the species first mentioned, of African-Asiatic origin. The *Bos aferatus* seems to have been known in ancient Egypt and in Switzerland in the age of lake-dwellings. These three ancient and widespread species are evidently descended from one ancestor.

**Edinger** (L.) Brain anatomy and psychology. (*Monist*, Chicago, 1901, XI, 339-360.) General discussion. Author argues that "a continued study of the psychic behavior of animals with simple actions, and of simple brain construction, will lead to results which will facilitate the problems of human psychology."

**Ellwood** (C. A.) The theory of imitation in social psychology. (*Amer. Journ. Sociol.*, Chicago, 1901, VI, 721-741.) A critical review of the recent literature of the subject, Tarde and Baldwin especially. The author objects to the theory in question that "it makes the social process something apart from the life-process," while the true standpoint of social psychology must be "one of function—that of a developing life-process." The fundamental fact of all socio-psychological phenomena is "the 'interdependence of function,' which begins in the biological and ends in the ethical stage of human development."

**Elting** (A. W.) *See* Bardeen.

**Engelmann** (G. J.) The American girl of to-day. (*Amer. Phys. Ed. Rev.*, Boston, 1901, VI, 28-66.) A discussion of "the status of functional health as determined by modern methods of training, by occupations, mental and physical," illustrated with charts and tables. A bibliography of 60 titles is appended.

**d'Enjoy** (P.) Le serment à travers les âges et les peuples. (*Rev. Scientif.*, Paris, 1901, 4<sup>e</sup> série, XV, 369-371.) Brief historical sketch of the oath (Roman, Oriental, Christian). According to the author, "the fear of punishment has been, is, and will be, at all times and among all peoples, the guarantee of testimony."

**Ferrero** (G.) The evolution of luxury. (*Internat. Journ. of Ethics*, Phila., 1901, XI, 346-354.) Outline of the development of the superfluous, or luxury, without which man would not differ from the animal. The author recognizes two large, mutually exclusive categories of luxury, the barbaric-esthetic and the civilized-utilitarian, the first aiming more at producing pleasure, the latter at avoiding pain. Luxury evolves contrariwise to religion, morality, art, etc., becoming more and more materialized with progress, and "growing more and more the humble servant of the body, bending itself to pandering to man's lowest needs and almost relinquishing any idea of satisfying the pleasures of his soul."

**Fishberg** (M.) The comparative pathology of the Jews. (*N. Y. Med. Journ.*, 1901, LXIII, 537-543, 576-582.) A general résumé, with statistics and bibliographical references. Dr Fishberg holds that the peculiarities of the comparative pathology of the Jews "are not due to any ethnic, 'biostatic,' or racial characteristics of a purely anatomical or physiological nature in relation to non-Jews," but have their origin "in the past history of the Jews, in their habits of life, and in the fact that syphilis and alcoholism have but rarely been seen among them." Mingling with Christians, and adopting their customs and habits of life, the Jew "sooner or later loses his 'racial characteristics' and his comparative pathology presents no special peculiarities." Much is accounted for by the fact that the Jew is essentially an urban resident.

**Forel** (A.) Terminologie und Welt-sprache. (*Ztschr. f. Hypnot.*, Leipzig, 1900-01, x, 248-252.) Discusses the need and character of a world-language. Such linguistic grave-diggers as the old French Academy must not be called upon to initiate it,—an academy of caoutchouc is needed. The proposition to use Latin or Greek as an international tongue Dr Forel considers a vain delusion, for language is made for man, not man for language,—and there must be no backward step in evolution. The "Chinese" character of the vocabulary of Volapük, the unphonetic spelling of English, the gender absurdities of French and German (here English shows to great advantage), are not to be imitated. One of the best attempts hitherto at an international language, according to Dr Forel, is that of Dr Julius Lott, of Vienna.

**Ganter** (R.) Ueber das Tätowiren-nach Untersuchungen bei Geistes-kranken. (*Allg. Ztschr. f. Psychiatrie*, Berlin, 1901, LVIII, 79-114.) Detailed account and discussion of 24 cases (10 %) of tattooing found among 240 psychopaths belonging to the laboring classes, with references to the literature of the subject. The author's conclusion is that tattooing is a "matter of fashion," and not *per se* characteristic of the degenerate, the psychopath, or the sane and sound. Dr Ganter emphasizes the disagreement of statistics as to the prevalence of tattooing.

**Greene** (D.) The preponderance of male stammerers over females. (*N. Y. Med. Journ.*, 1901, LXXXII, 635-636.) Author attributes this preponderance to the fact that deficient inspiration is a very frequent cause of stammering in males, but a rare one in females. The proportion of stammering caused by mismanagement of the voice is much greater among females, and more obstinate.

**Guerri** (V.) Processi basilari dell' occipitale. (*Anat. Anz.*, Jena, 1901, xix, 42-44.) Brief account of the basilar processes in the cranium of a new-born male infant. The condition of the processes supports Livini against Friedlowsky.

**Guibert** (*Dr*) et **Lhuissier** (*Dr*) Évolution mentale et microcéphalie. (*Bull. et Mém. Soc. d'Anthrop. de Paris*, 1900, 5<sup>e</sup> sér., I, 182-190.) General account

of a microcephalic idiot woman, with details of brain description, morphology, etc., and discussion of relation between state and form of brain and mental aptitude. The subject in question, aged 30 years at her death, may be said to have had "the intelligence of a child not yet out of first childhood." There was atrophy of the frontal and a large development of the parietal lobe.

**Jevons** (F. B.) The science of religion: its history and method. (*Internat. Monthly*, Burlington, Vt., 1901, III, 464-494, 550-569.) General discussion of theories, etc., since 1873. Author holds that religion is to be defined by its ideal and not by its accomplishment.

**Johnson** (G. E.) The condition of the teeth of children in public schools. (*Pedag. Sem.*, Worcester, Mass., 1901, VIII, 45-58.) A general discussion of the subject, with reference to American and European statistics.

**Jordan** (D. S.) The blood of the nation. A study of the decay of races through the survival of the unfit. (*Pop. Sci. Monthly*, N. Y., 1901, LIX, 90-100.) The first part "In Peace," of a rather popular essay. "Blood" is taken to cover "the qualities of heredity." The author takes the view that "the evolution of a race is selective only, never collective,"—an opinion directly opposed, it may be noted here, to that recently set forth by Professor Karl Pearson,—and "where decadence exists, the noble sires have perished either through evil influences, as in the slums of great cities, or else through the movements of history, or the growth of institutions." France serves as the "fearful example." Various instances of selection of the unfit are cited.

**Kohlbrügge** (J. H. F.) Stadt und Land. Genealogie und Anthropologie. (*Centralbl. f. Anthropol., Ethnol. u. Urgesch.*, Jena, 1901, VI, 1-10.) A protest against the exaggerated form of the doctrine of the deteriorative influence of town as compared with country life. Dr Kohlbrügge holds that many of the "unfavorable influences of town life" emphasized by Ammon and others, may be only phenomena of acclimatization or accommodation, which, later on, are compensated for by

**Kohlbrügge**—Continued.

other factors. Ammon's deductions from genealogy, the author thinks, are unjustifiable, the real conditions in both country and town having been misunderstood. When townspeople visit the country, it is the change of climate and not the country air that benefits, for if the townspeople settle in the country they are no longer free from cares and disease any more than are their fellows in the towns.

**Lasch** (R.) Besitzen die Naturvölker ein persönliches Ehrgefühl. Ein Beitrag zur Ethik der Naturvölker. (*Ztschr. f. Sozialwissenschaft*, Berlin, 1900, III, 837 ff.) The author agrees with Vierkwandt, that if by "a feeling of personal honor" the virtue of self-respect is meant, it can hardly be conceded to exist among primitive peoples. If, however, by it is meant that which impels the individual to think and act in such wise as to retain the respect of his fellow-men, a concept of honor (evidenced particularly by reasons for suicide) does exist to a certain extent among the lower races of man, though by no means such a social virtue as it is with civilized peoples.

**Lee** (Alice). See Pearson.

**Leggiardi-Laura** (C.) Di un solco trasverso del lobo parietale, costantemente rappresentato nell'uomo. (*Riv. di Biol. gen.*, Torino, 1901, III, 104-105). Note concerning a sulcus situated on the external face of the cerebral hemisphere, immediately behind and (when well marked) parallel to the postrolanidic fissure. This sulcus is constant in man (has been seen in a foetus of 6 months), is present, but not constantly, in the anthropoids, and is lacking in the lower monkeys.

**Lhuissier** (Dr.). See Guibert.

**Macdonald** (A.) The study of man. (*Amer. Journ. Sociol.*, Chicago, 1901, VI, 839-846.) An appeal for "the most neglected of all studies." Methods of investigation are briefly noted and the opinion expressed that children (criminal and abnormal especially) should be studied first. Some two dozen conclusions (anthropological and psychophysical) from recent investigations in various parts of the globe are given, with the wise reservation that

they are "to be taken in a general sense only," i. e., "are true in most of the cases investigated."

**Matthews** (W.) L'étude de l'éthique chez les races inférieures. (*Humanité Nouvelle*, Paris, 1901, V, 140-148.) A translation, by Henriette Rynenbroeck, of Dr Matthews' article in the *Journal of American Folk-Lore*, XII, 1-9.

**Méray** (C.) Sur les services que peut rendre aux sciences la langue auxiliaire internationale de M. de Zamenhof, connue sous le nom d'*Esperanto*. (*C. R. de l'Acad. des Sciences*, Paris, 1901, CXXXII, 874-878.) An exposition of the good qualities of the so-called *Esperanto* language, whose adepts now number some 40,000, principally in Russia, Sweden, France, etc. This international language contains only 16 grammatical rules and 17 terminations, and one can learn to read, if not to write it, in a few hours.

**Papillault** (G.) Essai sur les modifications fonctionnelles du squelette. (*Rev. de l'École d'Anthrop. de Paris*, 1901, XI, 65-86.) Treats, with 4 figures in the text, of the causes of growth of parts of the bony skeleton, the variations in the apophyses, the actions and reactions of the osseous matter of the human body, the auto-regulation existing between bone and muscle, etc. The mandible of an adult *Macacus inuus* and the femur of a chimpanzee are taken as an example to illustrate the thesis in general. The author notes a sort of struggle between the muscular fiber and the periosteum, in which the former has to yield generally, but not equally everywhere. Also a tendency in certain muscles to become fibrous at their fixed ends. A rapid ossification results from immobility and functional excitation.

**Patten** (A. W.) The archaeology of baptism. (*Method. Rev.*, N. Y., 1901, n. s., XVII, 440-451.) Archeological (sculptures, paintings) and historical evidence as to the mode of baptism in the early Christian church.

**Pearson** (K.) On some applications of the theory of chance to racial differentiation. From the work of W. R. Macdonell and Cicely D. Fawcett. (*Philos. Mag.*, London, 1901, 6th ser., I, 110-124.) Discusses the frequency-distribution of the indices of 1146

**Pearson—Continued.**

French skulls from the catacombs of Paris, 675 Reihengräber skulls from southern Germany, and 114 skulls of ancient Britons. Among the conclusions reached are: Sex differences in the cephalic index are "not sufficiently marked to form a basis for the resolution of unsexed material into its two components"; man evolves largely by the survival of a race rather than mainly by the selection of special types within the race.

— Mathematical contributions to the theory of evolution, VII. On the correlation of characters not quantitatively measurable. (*Philos. Trans. Roy. Soc. Lond.*, 1901, series A, cxcv, 1-47.) The anthropological sections of these memoirs treat of the chance that an exceptional man is born of an exceptional father, inheritance of eye-color between maternal grandmother and granddaughter, inheritance of stature between father and son, chance of an exceptional man being born of exceptional parents, etc. According to Dr Pearson "exceptional fathers produce exceptional sons at a rate three to six times as great as non-exceptional fathers," and it is only "because exceptional fathers are themselves so rare that we must trust for the bulk of our distinguished men to the non-exceptional class" (p. 38). Moreover, "pairs of exceptional parents produce exceptional sons at a rate more than ten times as great as pairs of non-exceptional parents." This emphasizes the "overwhelming advantage of coming of a good stock" (p. 47).

— and Lee (Alice). Mathematical contributions to the theory of evolution. VIII. On the inheritance of characters not capable of exact quantitative measurement. (*Ibid.*, 79-150.) The major part of this paper is devoted to "eye-color inheritance in man." Among the conclusions reached by the authors are: The mean eye-color of man is very substantially lighter than that of woman, the secular change taking place in eye-color is more marked and definite in man than in woman; the maternal male relative is substantially lighter-eyed than the paternal; males are more variable in eye-color, although females seem to spring from more variable stock; the younger generation takes

(as a whole) more after its male than its female descendants and collaterals, and is more highly correlated with an ascendant or collateral of the same than of the opposite sex. The secular change is "very possibly due to a correlation between eye-color and fertility in woman,"—dark-eyed women appear to be more fertile than light-eyed (mothers being darker-eyed than wives), and a dark-eyed element in the population [of England], with a prepotent fertility, is replacing the blue-eyed element. As to assortative mating, the eye-color statistics corroborate its very real character in mankind, as the author previously found for stature. The remarkable degree of likeness between husband and wife shows that "sexual selection is a real factor of evolution, and that we must follow Darwin rather than Wallace in this matter." Another general fact is that "the conclusions arrived at for eye-color in man at no point conflict with those for coat-color in horses, and both in the main accord with the theory of exclusive inheritance without reversion."

**Rivers** (W. H. H.) Primitive color vision. (*Pop. Sci. Monthly*, N. Y., 1901, LIX, 44-58.) An admirable summary of our present knowledge, with data from author's personal observations, among the tribes of Torres straits and New Guinea, and from some Singhalese, Tamils, Eskimo, etc., examined by him. Dr Rivers' conclusion is that "whatever room for difference of opinion there may be on the question of the evolution of the color-sense, there can be no doubt that there has been an evolution of color language." The absence of a definite name for blue and brown seems to characterize many primitive languages and is often as marked a feature as possession of terms for red and shades of red. Dr Rivers suggests that the insensitivity to blue and green on the part of so many tribes may be related to the pigmentation of the retina, but other than physiological factors have also intervened, e. g., lack of interest in the blue and green of nature, the existence of special names, avoiding reference to the color of objects, etc. The phenomena of color evolution in the child, the author thinks, parallel those in the race. Comparing the data as to the color sense of the Melanesians, etc., with

## Rivers—Continued.

those in the Homeric poems, Dr Rivers says: "One might almost go so far as to say that Homer's terminology for color is in a stage of development which is on much the same level as that of Kiwai, and distinctly less developed than those of Murray Island and Mabuiag." He is also of the opinion that "the views of Gladstone and Geiger cannot be contemptuously dismissed as they were twenty years ago."

**Scripture** (E. W.) On the nature of vowels. (*Amer. Journ. of Sci.*, New Haven, 1901, 4th ser., xi, 302-309.) Gives an account, with reproduction of curves, of gramophone experiments on American speech. The author concludes that "the movement of the air in the mouth cavity is a free vibration and not a forced one," and that "the cord movements in the vowels are of the nature of explosive openings and not of the usual vibratory form found in most musical instruments." This is inconsistent, apparently, with the theory of the vocal apparatus as a reed pipe.

— Speech curves. I. (Mod. Lang. Notes, Baltimore, 1901, xvi, 142-158.) An account, with tables and curves, of "how some of the facts contained in a speech-curve may be extracted out of it." Analysis of certain speech-curves.

**Sebert** (H.) Sur l'utilité scientifique d'une langue auxiliaire internationale. (*C. R. de l'Acad. des Sciences*, Paris, 1901, cxxxii, 866-874.) Treats of "international language" in general and of *Esperanto* in particular,—to the latter, certain members of the Academy of Sciences, and of other sections of the Institute, have taken more or less kindly of late.

**Simons** (Sarah E.) Social assimilation. (*Amer. Journ. Sociol.*, Chicago, 1901, vi, 790-822.) This first article deals, in general fashion, with the principles and processes of social assimilation, i. e., "assimilation as a social activity, consciously directed by the state (purposive assimilation)," and treats therefore not of spontaneous assimilation but only of "societies that have produced a civilization." Though not going so far as Gumplovicz and Ratzenhofer, the author holds that "civilized societies arose in consequence of conquest."

The process of assimilation is held to be psychological rather than biological, mere mixture of races not being able to produce it. Some "laws" of assimilation are noted, and types indicated.

**Snell** (M. M.) The liturgic languages and their uses. (*Conserv. Rev.*, Washington, 1901, v, 105-138.) Deals with the church-use of Latin, Greek, Syrian, Coptic, and their extent.

**Stuart-Glennie** (J. S.) The law of historical intellectual development. (*Internat. Monthly*, Burlington, Vt., 1901, iii, 444-463.) Restatement of the "law" first enunciated by the author in 1873 in his *New Philosophy of History*. According to Mr Stuart-Glennie "the conflict of higher and lower races" was the "main cause of the origin of civilization, and determined also the origin of intellectual development."

**Swift** (E. J.) Some criminal tendencies of boyhood. (*Pedag. Sem.*, Worcester, Mass., 1901, viii, 65-91.) General discussion of criminal aspects of adolescence. The author holds that in the individual race-instincts have a right to exist," and that "instead of antagonizing them we should use them in developing the child."

**Thomas** (W. J.) The gaming instinct. (*Amer. Journ. Sociol.*, Chicago, 1901, vi, 750-763.) Taking the view that "there has been comparatively little change in human structure or human interest in historical times," and that human instincts are congenital and instinctive activities pleasurable, while individually acquired habits are irksome, the author looks on the gambler as representing a class of men "not weaned from their instincts." Gambling is "a means of keeping up the conflict interest and of securing all the pleasure-pain sensations of conflict activity with little effort and no drudgery." The gambling instinct is born in all normal persons. The social evolution of the "conflict interest" and its rôle among primitive peoples are considered.

**Virchow** (H.) Ueber das Skelet eines wohlgebildeten Fusses. (*Arch. f. Physiol.*, Leipzig, 1901, Verh. d. Berl. physiol. Ges., 174-183.) Discusses with some detail (four figures in the text) the foot of a woman of 40 years of age.

**Wiedersheim** (R.) Dell'organo uditivo. (Riv. di Biol. gen., Torino, 1901, III, 161-198.) General anatomical and physiological account of the ear and its development (illustrated with 37 figures in the text) in man and the lower animals.

**Wilson** (L. N.) Bibliography of child-study for the year 1899. (Pedag. Sem., Worcester, Mass., 1901, VII, 526-556.) Contains many anthropological titles.

**Witort** (J.) Filozofia pierwotna. (Lud, Lwów, 1901, VII, 1-28.) General discussion of animism, continued from last number. Chiefly based on Tylor.

**Zaborowski** (M.) Portraits d'hommes tatoués. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 170-172.) The author emphasizes ennuï as a factor in the inspiring of the tattooing habit, especially with criminals, soldiers, sailors. The prison and the barracks rather than an innate criminal tendency come into play.

**Ziehen** (T.) Ueber vergleichend-anatomische Gehirnwägungen. (Monatsschr. f. Psychiatrie und Neurol., Berlin, 1901, IX, 316-318.) Enumerates the conditions desirable in brain-weighing.

## EUROPE

**Alexander** (Harriet C. B.) Malthusianism and degeneracy. (Alien. und Neurol., St Louis, 1901, XXII, 112-137.) General discussion. England and France are compared with respect to old men marrying young wives and old women marrying young husbands.

**Almgren** (O.) De nyaste forskningarna om bronsålderns början i norden (Ymer, Stockholm, 1900, XX, 395-422.) Chiefly a review and résumé of Montelius' recent study on "The Chronology of the Old Bronze Age," with many figures in the text, reproduced from that work.

**Balliot** (M.) Les tumulus d'Essey-les-Eaux, Haute-Marne. (Rev. de l'École d'Anthrop. de Paris, 1901, XI, 87-91.) Describes (with 6 figures in the text) the finds (bracelets, necklaces, bronze and iron rings, an iron poignard, fibulæ, etc.) in four tumuli (Gaulish sepulchres) at Essey-les-Eaux, in the department of Haute-Maine. On a disk at the end of one of the fibulæ is a symbolic image of the sun, the same as one noted on a stele of the Iron age from near Bologna in Italy.

**Barbian** (G.) Costüms, üsanzas, modas e festas populares in Engiadina bassa. (Ann. d. Soc. Reto-rom., Chur, 1900, XIV, 159-200.) Treats of popular customs, usages, and folklore of the Lower Engadin, relating to birth, baptism, confirmation, marriage, sickness, death, the numerous yearly festivals, etc.

**Beltz** (R.) Erläuterung der Karten zur Vorgeschichte von Mecklenburg. (Corrbl. d. deutschen Ges. f. Anthropol., München, 1901, XXXII, 10-16, 20-23.) First and second portions of a general discussion of the cartographic representation of the results of prehistoric research in Mecklenburg in particular. Nature, size, colors of map, signs to indicate monuments and other remains, terminology, etc., are considered, and the various periods and the finds corresponding indicated. The author favors as few and as simple signs as possible. The maps published by Dr Beltz deal with the various "ages" (stone, bronze, iron), and the article résumés the facts recorded on them, the history of Mecklenburg since the early Stone age when an ancient fisher-folk possessed the land.

— Alterthümer aus der Uckermark und aus Hinter-Pommern. (Verh. d. Berliner Ges. f. Anthropol., 1901, 411-413.) Brief account of the contents of urns discovered at Zarnekow, near Bublitz.

**Boekenogen** (G. J.) De Dorhoed. (Volkskunde, Gent, 1900-01, XIII, 65-77, 161.) Treats of the use of the straw-hat, straw-wreath, straw-doll, etc., as a punishment and in connection with weddings, etc., in various parts of Belgium and Holland. A "straw-man" was sometimes placed on the roof of the house, or attached to a tree or some other object nearby, when a young wife had proved false to her marriage vows, or when some maiden or youth proved unchaste. Some interesting popular verses referring to these customs, now almost obsolete, are given.

— Nederlandsche sprookjes en vertelsels. (Ibid., 111-121, 168-172, 193-205.) Dialect texts with a few notes, references to literature, etc., of seven Dutch folktales.

**Bouchereau** (Dr) Recherches sur l'éthnographie du plateau central de la France. (Anthropologie, Paris, 1900,

**Bouchereau—Continued.**

xi, 691-706.) Discussion, with brief historical introduction and statistics, of the color of the hair and eyes of the inhabitants of the central plateau of France in relation to age, sex, stature, cephalic index, demographic factors. The color of the eyes is more stable than that of the hair; sex seems to exert little influence, though women generally have not such dark hair as men; stature is too variable here for close correlation; brachycephaly seems to go with a degree of nigrescence above the average. In Auvergne the brunette element is on the gain, especially in the towns. Blonds are more subject to certain fatal diseases (tuberculosis especially), and are losing ground. The ability of the brunette to "mix well" is one of the factors in his favor.

**Capitan (L.)** Chronique préhistorique. (Rev. de l'École d'Anthrop. de Paris, 1901, XI, 91-96.) Describes (after M. Bottin), with 7 figures, some rock engravings in certain caves at Ollioules, in the department of Var, southeastern France. Resemblances with some of the Mycenaean alphabetic signs are suggested for some of the figures.

**de Cock (A.)** De Doode te gast genood. (Volkskunde, Gent, 1900-01, XIII, 77-81.) Treats briefly of "death as guest" in Belgian, French, Teutonic, Chinese, Spanish ("Don Juan") folklore.

— Spreekwoorden en zegswijzen over de vrouwen, de liefde en het huwelijjk. (Ibid., 84-87, 122-123.) Numbers 187-227 of Belgian proverbs relating to women, love, marriage, with notes.

— Spreekwoorden en zegswijzen afkomstig van oude gebruiken en volkszeden. (Ibid., 151-160, 185-186.) Numbers 344-354 of proverbs relating to old folk-customs, etc., with detailed explanations and references to literature. The present articles concern proverbs and folksayings about wooing and weddings, children, etc.

**Colson (O.)** Féтиchisme. (Wallonia, Liège, 1901, IX, 24-35.) Discusses the "free religion," which appears (with the people) alongside the sacerdotal, the popular practices existing but ignored generally by the religious authorities,—the "fetichistic" element in Belgian folk-religion. Among the topics touched are particularistic faith, naïve

oaths and anathemas, statue-animism, secret customs of lovers. Interesting examples are given of this *barbarie ambiante*.

**Courthion (M. L.)** Coutumes de la vallée de Bagnes. (Schweiz. Archiv. f. Volkskunde, Zürich, 1901, V, 47-49.) Brief notes about Palm Sunday, St Agatha's Day, Easter Eve, death, betrothal, marriage, New Year's Day, etc.

**Dikarev (M.)** Programa do zbiranya vidomostei pro gromadji zbirki silskoi molodi—vulitzyu, vetchernitzi, došvitki i skladki. (Mater. Ukrain.-rusk., etnol., Lviv, 1900, III, Dodatki, 1-27.) A questionnaire compiled by the late M. Dikarev on societies and reunions of both sexes among the peasantry. There are 201 questions with general introduction. Meetings on the street, *vulitzyu* evening meetings (*vetchernitzi*), morning-meetings (*došvitki*), etc., are considered. The introduction contains the opinions of the author on the subject and its bearings.

**Drechsler (Dr)** Beiträge zum Schlesischen Wörterbuche. (Mitt. d. Schles. Ges. f. Volkskunde, Breslau, 1900, VII, 61-71; 1901, VIII, 8-15.) Interesting list of Silesian German words with explanatory notes. The origin of the term *Jandar*, used for the devil, from which is derived the adjective *jandarsch*, does not seem to be known.

**Ellis (H.)** A study of British genius. (Pop. Sci. Monthly, N. Y., 1901, LIX, 59-67.) This fifth section of Mr Ellis' study treats of the childhood and youth of British geniuses. Among the topics discussed are constitutional delicacy, precocity, influence of education, residence abroad, etc. Noteworthy are the many instances in which "the delicate infant develops into a youth or a man of quite exceptional physical health and vigor," as well as the longevity of men of genius of very feeble health. As to precocity (properly defined), the author holds that "it is its absence rather than its presence, which ought to astonish us in men of genius." The diverting, by some powerful external impression, of the physically precocious into the notably great in morals and force of character, is by no means uncommon. A "decidedly large" proportion of British men of genius (53 % have been at some university) have enjoyed the

## Ellis—Continued.

advantages of university education, but the exact nature of this factor in the development of their eminence is uncertain. Certainly the wide dissemination of the sources of knowledge today has made university education no absolutely necessary factor and also minimized its general importance. Residence in a foreign country during early life seems to be of "very decided significance."

**Gallée** (J. H.) Sporen van Indo-germaansch ritueel in Germaansche lijkplechtigheden. (*Volkskunde*, Gent, 1900-1901, XIII, 89-99, 129-145.) Treats, with some detail and references to the literature of the subject, the "remains of Indogermanic rites and customs in the Teutonic funeral ceremonies." Among the topics discussed are the "death-shirt," wake, funeral-bread, corpse-straw, litter, funeral-ale, incineration, burial customs (thirty items are enumerated), etc. The author considers most of these folk-customs "inheritances from Indogermanic times."

**Gnatyuk** (V.) Etnografichni materiali z Ugorskoi rusi. I. Žachidni Ugorskoi-Ruski Komitat. II. Bach-Bodrogski Komitat. (*Etnogr. Zbirnik*, Tovar. Ševtchenka, Lwów, 1900, IX, iv + 284.) The first part (pp. 3-116) of this collection of folk-literature made by V. Gnatyuk from the western Hungarian-Ruthenian country consists of fifty-six items of folktales and three of folksongs from the villages of Čertež, Sambron, Sulyn, Lipnik, Orjabyna, Svydnyk, Litmanova, Jakubjany, Krenpach, Kružljava, and Malzow, in the counties of Zemplin, Šaroš, Zips. The second section consists of 420 folksongs from the county of Bač-Bodrog; of these 17 are spiritual and Christmas songs, 20 ballads and romances, 9 historical reminiscences, 12 songs of different fates, 115 girls' songs, 15 songs relating to loss of virginity, 83 bachelors' songs, 39 soldier's songs, 48 songs of married life, 46 local songs, 11 jesting and satirical songs, and 10 beast-epic songs. The parallels in cognate folk-literature, where known, are indicated.

— Tkatztro u stchidni Galitchini. (Mater. Ukrain-rusk. etnol., Lviv, 1900, III, 12-26.) Treats, with 2 plates

containing 17 illustrations of weaving in eastern Galicia, the processes, implements, etc., connected therewith. Every stage of manufacture is noted, the instruments described and figured. Pages 24-25 contain lists of technical terms relating to the loom in use in various parts of the country. The region of Maramorosch, in Hungary, is also referred to; and here certain modifications of the machinery have been made by the weavers.

**Götze** (A.) Depotfund, von Eisengärthen aus frührömischer Zeit von Körner, Sachsen-Coburg-Gotha. (*Ztschr. f. Ethnol.*, Berlin, 1900, XXXII, 202-214.) Describes, with 66 figures, the iron swords, spears, domestic utensils, implements, rings, nails, bars and bands, hooks, etc., found in a big-bellied pot at Körner, near the Thuringian town of Mühlhausen, where a railway cutting had been made. The find dates from about the first century A.D., but some of the remains suggest La Tène.

— Die Steinsburg auf dem Kleinen Gleichberge bei Römhild, Sachsen-Meiningen. (*Verh. d. Berliner Ges. f. Anthropol.*, 1900, 416-427.) Describes, with 10 figures in the text, the prehistoric fortification of the Steinsburg, which the author regards as a construction of the first rank and of great importance. It probably dates from ca. 400 B.C., and was perhaps a last stronghold of the Kelts against the Teutonic invaders of Thuringia.

— Neue Erwerbungen des Königlichen Museums für Völkerkunde. (*Ibid.*, 427-429.) Describes briefly a bronze ring, an axe of nephrite, a bone spindle, and a find of amber (at the mouth of the Weser), from various parts of Germany.

**Gumplowicz** (M.) Polacy na Węgrzech. (*Lud*, Lwów, 1901, VII, 74-78.) Continuation from a previous number of a historical, ethnographical, and statistical study of the Poles in Hungary.

**Guszman** (J.) Beitrag zur Morphologie des Gehirnoberfläche. (*Anat. Anz.*, Jena, 1901, XIX, 239-249.) Description, with 7 figures of the brain of Rudolph Lenz, a young musician, said to have been the best pupil of Joachim. The brain, when no longer quite fresh, weighed 1,636 gr., and the parietal

**Guszman—Continued.**

lobes (the right hemisphere especially) exhibited rather marked variations from the normal. The author is conservative in opinion, and seems to agree with Eberstaller that the abnormal developments (quantitative and qualitative) occur in those regions of the brain which are still in process of evolution—the lower vertical lobule and the lower frontal convolution.

**Helm (O.)** Ueber die chemische Analyse vorgeschichtliche Bronzen aus Vélem St Veit in Ungarn. (Verh. d. Berliner Ges. f. Anthropol., 1900, 359–365.) Results of chemical analysis of nine specimens, of which five are casting-lumps, etc. Most of the specimens contained a considerable amount of antimony and some are evidently the results of experiment in mixing metals, so remarkable is their composition. The antimony was probably obtained from copper-ore containing that metal. The find at Vélem St Veit is one of the richest and most interesting on record.

**Ireland (W. W.)** Friedrich Nietzsche: a study in mental pathology. (Alien. and Neurol., St Louis, 1901, XXII, 223–267.) A very unsympathetic attempt "to consider Nietzsche as a case of mental pathology and to trace the steps of the descending process to the dénouement."

**Kellner (Dr)** Ueber Kopfmaasse der Idioten. (Allg. Ztschr. f. Psychiatrie, Berlin, 1901, LVIII, 61–78.) Results of head-measurements of 220 idiots (98 female) more than 25 years of age in the Hamburg Asylum at Alsterdorf. As compared with the "physiological norm" (Benedikt's figures are increased 6%), the author finds many variations—13 % of the idiot heads are abnormal as to greatest breadth, 41 % as to height, etc., the latter seeming to be a factor of considerable influence.

**Kühnau (Dr)** Die Bedeutung des Brotes in Haus und Familie. (Mitt. d. Schles. Ges. f. Volkskunde, Breslau, 1901, VIII, 25–44.) An interesting and valuable account of folk-thought about bread in relation to the house and the family in various parts of Germany. Widespread is the idea that the fortune or luck of the house is bound up with bread; men and animals are related to a new house through bread; to lose bread in transit

to the new house is unlucky; bread appears in connection with love-charms, betrothals, marriages, birth, baptism, etc., and with it many superstitions are connected. Dr Kühnau thinks the vegetative life of the fields of grain is the source of the bread-cult, and there is a close analogy often in folk-thought between bread and human generation, so it is natural enough to find *bréad* figuring so largely in wedding-symbolism and what precedes and what follows marriage. In early times baking had something religious about it, as dough-figures of sacred personages still indicate.

**de Lazarque (A. A.)** Usages et superstitions populaires de la Lorraine. (Rev. d. Trad. pop., Paris, 1901, XVI, 12–24.) Enumerates many items of folklore relating to human life (baptism, marriage), the festivals of the year, trades and callings, domestic animals, the moon, the weather, etc. Worth noting is *wairpone* ("the bar of the setting"), the name given to the black horizontal band of clouds, seen when the sun disappears in setting, and looked upon as a sign of rain or storm.

**Leach (Abby)** The Athenian democracy in the light of Greek literature. (Amer. Journ. Philol., Baltimore, 1900, XXI, 361–377.) Enumerates and discusses opinions of Greek writers on the Athenian democracy,—the Sicilian expedition, education, etc.

**Liedieu (A.)** Blason d'Abbeville. (Ibid., 53–56.) Enumerates popular sayings about and jests at the expense of the inhabitants of Abbeville in the department of the Somme. A special variety of the people of Abbeville are known as *Baboliens*, and have been humorously "written up" by one of the local poets.

**Lissauer (A.)** Anthropologische Bericht über meine letzte Reise in Süd-Frankreich und Italien. (Verh. d. Berliner Ges. f. Anthropol., 1900, 401–411.) The topics treated are: The rock-sculptures of Monte Bego, the *Balzi rossi* near Mentone, the Ligurian stone-walls (or *Casteù*) of the region of the Maritime Alps, the dolmen of Dragnignan (a good picture is given), and the Etruscan necropolis of Orvieto. The rock-sculptures seem to indicate that the pass over the Col di Tenda was

**Lissauer—Continued.**

used in the bronze age. From the remains of Roman origin found in connection with them, the stone walls seem to have been used by a neolithic population up to within the period of Roman occupancy. That the Ligurians spread into the Rhine valley is very doubtful.

**Litvinova-Bartoš** (*Mrs. P.*) *Vesilini obryadi i zvitchai u seli Zemlyantzi Gluchioskogo prov. u Tchernigivschini.* (Mater. Ukrains.-rusk. etnol., Lviv, 1900, III, 70-173.) Details, with 12 figures, the nuptial rites and ceremonies in use today in the village of Zemlyanka, district of Gluchov, government of Tchernigov, and gives the text of many songs connected with the wedding. Among the topics discussed are wooing, bread-exchange, betrothal, marriage, holy tree, holy bread, processions and songs, treatment of bride and bridegroom, nuptial orgies, doings of the guests, marriages without religious rites, etc. It is an interesting fact that the holy bread and wedding-cake are either in the form of a fir-cone (phallic symbol) or have some ornamentation of that sort.

**Marriage** (*Miss M. E.*) and **Meier** (*J.*) *Volkslieder aus dem Kanton Bern.* (Schweiz. Archiv f. Volkskunde, Zürich, 1901, V, 1-47.) First section of an extended essay. The text and music of 72 songs are given, also the first line of 69 others. These songs were obtained from Mrs Künzi, of Bern. References to the literature of the subject are given.

**Nicolet** (*C.*) *Le carnaval de Ster-Francor-champs en Ardennes.* (Wallonia, Liège, 1901, IX, 14-22.) Brief descriptions of the festivities, etc., on four *crêpes-jéudis* (jeudis gras), the *rôle* (a species of Walloon buffoonery), the *groumette* (children's begging), the *vèheu* (something akin to the *groumette*), the burning of the *makralle* (straw man), and the *grand-feu*. It is thought that the village failing to have its *grand-feu* will suffer during the year from a conflagration.

**Novicow** (*J.*) The Russian people: A psychological study. (*Internat. Monthly, Burlington, Vt., 1901, III, 359-410.*) Treats of race and temperament, general psychology, sentiment, intellect, politics, present state of the people. The essay

is confined to the so-called "Great Russians," the most important of the more than sixty-five independent racial groups contained in the empire. The history of Russia is the reverse of that of the United States of America (where the Aryan has been pushing on from east to west) and the "Far West" of America has its counterpart in the "Far East" of Siberia. Like the people of the United States, too, the Russians are very mixed in race. The prevailing temperament is the lymphatic, and the prevailing type a mixture of Slav and Finn. Inequality of effort (the result of historical circumstances), abounding good nature, inequality of character, a large share of melancholy and sadness (due to history even more than nature about them), generosity, cordiality of social intercourse, and a lack of the systematic temperament generally are some of the chief characteristics of the Russian people. The absence of great philosophers in Russia may be due to the fact that the thought of that country matured after the construction of great philosophical systems had been abandoned, though censorship of the press may count for something. Christianity, Novicow thinks, is only a veneer and has entered very little into the Russian soul, though tormented to its very depths by a great religious need. Autocracy is a comparatively recent fact in Russia, and it survives because a large number of Russians (from considerations of historical circumstances) consider it "beneficial for their country as a whole"—this idea is enforced, too, by the general mysticism and likewise by the doctrine of Panslavism. But beneath it all lies the democratic tendency of the Russian people, who at the present time "are going through the dullest and most spiritless period of their history." That democracy will win sometime, is certain.

**Oehl** (*W.*) *Kinderreime aus Grulich.* (Mitt. der Schles. Ges. f. Volkskunde, Breslau, 1901, VIII, 16-22.) Dialect texts of some 66 children's rhymes from Grulich in Silesia.

**Olbriech** (*D.*) *Aal und Schlange.* (Ibid., 1-3.) Items of folklore from Silesia, etc., concerning the eel and its likeness to the snake. Many superstitions have been transferred from the latter to the former.

**Penrose (F. C.)** Some additional notes on the orientation of Greek temples, etc. (Proc. Roy. Soc., London, 1901, LXVIII, 112-114.) Notes, with plan of newly-discovered temple of Selinus in Sicily, of observations on two Greek (Delos, Delphi) and four Sicilian temples, made during April and May, 1900. This paper appears also in Nature, 1901, LXIII, 492-493.

**Fitzner (P.)** Ueber den Urnen-Friedhof bei Beutnitz, Kr. Crossen a. O. (Verh. d. Berliner Ges. f. Anthropol., 1900, 367-375.) Account, with map and many figures in the text, of the rich discoveries of urns, etc., near the village of Beutnitz.

**Piette (É.)** Classification et terminologie des temps préhistoriques. (Centralbl. f. Anthropol., Ethnol. u. Urgesch., Jena, 1901, VI, 65-68.) A table showing the epochs, ages, periods, etc., of prehistoric Europe, with their chief general characteristics.

**Reinecke (P.)** Statistik der slavischen Funde aus Süd- und Mitteldeutschland. (Corrbl. d. deutschen Ges. f. Anthropol., München, 1901, XXXII, 17-20.) Lists, with map, the places where graves, embankments, and other remains of Slavic origin have been found in central Franconia, upper Franconia, upper Palatinate, and Thuringia. A great part of these Slavic remains belong to the younger period (*ca.* 1000 A.D.)

**Retzius (G.)** Das Gehirn des Mathematikers, Sonja Kovalevski. (Biol. Untersuchg., 1900, N. F., IX, 1-16.) Detailed description, with 4 plates and a portrait, of the brain of Madame Kovalevski, the mathematician, the first brain of a woman of mathematical talent to be scientifically studied. The most noteworthy peculiarities are met with in the *Lobulus parietalis inferior*, and the *Gyrus supramarginalis* is remarkably developed. Some interesting comparisons suggest themselves between the brain of Madame Kovalevski and those of Helmholtz and Gyldén (the astronomer); the last was studied by Retzius in 1898.

**Rozdolski (O.)** Galitchki narodni, noveli. (Etnogr. Zbirnik, Tovar. Svetchenka, Lwów, 1900, VIII, ix + 1-166.) Contains, with an introduction and bibliography (pp. vi-ix) by Dr Ivan Franko, the texts of 81 Galician folktales collected by Joseph Roz-

dolski. There is also an index of the more important motifs.

**Rutot (A.)** Sur la distribution des industries paléolithiques dans les couches quaternaires de la Belgique. (Anthropologie, Paris, 1900, XI, 707-746.) A detailed discussion, with 27 figures of implements, of the remains of human industry (flints, etc.) in the Quaternary deposits of Belgium. In the discussion of this paper, at the International Congress of Prehistoric Anthropology and Archæology, considerable difference of opinion as to the human origin of some of these flints (now in the Brussels Museum of Natural History) was developed. The author of the paper is a geologist and is absolutely convinced of their genuinely human provenience.

**Sabbe (M.)** Eenige Brugsche volksliederen. (Volkskunde, Gent, 1900-01, XIII, 186-193.) Variants and additions to tales in the collection of Lootens and Feys. The tale *Isabelletje* here given does not occur in that storehouse of Bruges folk-narrations.

**Schrijnen (J.)** De vogel op den palm-paasch. (Ibid., 104-110.) The author regards the bird on the Belgian *palm-paasch*, or Easter palm-branch — a mingling of heathen and Christian ideas — as related to the weather-cock (bird-warden against storm, etc.) and the bird on the tree of life in the older Teutonic mythology.

**Sébillot (P.)** Géographie légendaire d'un canton. (Rev. d. Trad. pop., Paris, 1901, XVI, 1-6.) The author presents a sketch-map of his native canton of Matignon, in Brittany, on which are indicated sea-grottos (inhabited by fairies); haunted places; musical rocks; submarine castles, vessels, forests; marks and creations of Gargantua, the saints, etc.; fairy and other fountains and springs; megalithic monuments; legendary chapels, crosses, places, etc.; haunted castles, and the like. In all eighty-eight items are shown, the map covering an area of 20 by 15 kilometers.

— Mégalithes cités par les auteurs antérieurs à ce siècle. (Ibid., 42-45.) Notes that fourteen megalithic monuments are referred to in Ogée's *Dictionnaire de Bretagne*, the first edition of which appeared in 1778-80. Other early notices of monuments outside Brittany are referred to.

**Senf (Dr)** Ueber Bronze-Nadeln von auffälliger Spitzigkeit, u. s. w. (Verh. d. Berliner Ges. f. Anthropol., 1900, 376-381.) Describes, with six figures in the text, some very finely pointed bronze needles and other remains from several places in northeastern Germany.

**Stückelberg (E. A.)** Notizen aus dem Ursenthal. (Schweiz. Archiv f. Volkskunde, Zürich, 1901, v, 50-60.) Notes on façades of houses, fireplaces and their inscriptions, wall-ornaments, etc. An interesting occurrence in September is the "marmot hunt." Ursen valley, in the Canton of Uri, gets its name from the bear (*L. ursus*), and, like Orsières in Valais, served to replenish the Roman amphitheaters with their brute victims.

**Veretelnik (A.)** Rusane i vigotovlyuvane dereva. (Mater. Ukrain.-rusk. etnol., Lviv, 1900, III, 27-32.) Treats, with 2 plates containing 16 figures, of wood-cutting and lumbering in the forests of the Kamenetz district (government of Podolia) near the Austro-Hungarian frontier. The tools are figured and the technical terms recorded.

**Vital (A.)** Chanzuns popularas ladinas. (Ann. d. Soc. Reto-rom., Chur, 1900, XIV, 201-280.) Continued from vols. XI and XII. A valuable and interesting collection of folksongs from the Engadine.

**Vovk (T.)** Znatchidki u mogilach mizh Veremem i Stretivkoju i bilya Tripillya. (Mater. Ukrain.-rusk. etnol., Lviv, 1900, III, 1-11.) Gives an account, with a plate and 11 figures, of the finds made in 1897 in five graves and *kourgans* near Veremje and three near Tripillie, in the government of Kiev. In one of the latter, besides amber and bronze ornaments, there was discovered what the author considers a statuette of a phallic deity, which is figured.

**Walz (J. A.)** The folk-lore elements in Hauptmann's *Die Versunkene Glocke*. (Mod. Lang. Notes, Baltimore, 1901, XVI, 89-105, 130-142.) A critical analysis, with copious bibliographical notes, of the folklore elements in this famous "fairy play." The author holds that "the poet is far more indebted to German folk-lore than to all the works of literature combined."

**van Werveke (A.)** De ontucht in het oude Gent. (Volkskunde, Gent, 1900-01, XIII, 100-104, 146-150.) Notes on libertinage in Ghent in the last four centuries.

**Winslow (E. D.)** The Lapps of Sweden. (Bull. Amer. Geogr. Soc., N. Y., 1900, XXXII, 430-431.) Brief general account. Notes the intrusion of civilized races as disturbing the reindeer-hunting of natives.

**Zaborowski (M.)** Les Portugais d'après des photographies. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 231-233.) From a study of 36 portraits of Portuguese the author finds confirmation of the conclusions of physical anthropology. The Moor-Berber-Egyptian element in the Portuguese population is clearly noticeable in these photographs.

**Zubritzki (M.)** Narodniy kalendar. (Mater. Ukrain.-rusk. etnol., Lviv, 1900, III, 33-60.) Treats, with some detail, of folk beliefs and customs relating to the days of the week, festivals and holidays of the year, etc.

## AFRICA

**Berthelot (M.)** Sur les métaux égyptiens: Présence du platine parmi les caractères d'une inscription hiéroglyphique. (C. R. d. l'Acad. d. Sci., Paris, 1901, CXXXII, 729-732.) Records the discovery of a piece of platinum (the first reported from ancient Egypt) as part of the silver working on a metal plaque from Thebes, dating from about the seventh century, B. C. The author does not credit the ancient Egyptians with any knowledge of the metal and its qualities.

**Binet (E.)** Observations sur les Dahomeens. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 244-253.) General ethnographic sketch—manners and customs, food, marriage, religion, medicine. The section on medicine and diseases occupies pages 249-251, the names of many native remedies and the method of their employment being recorded. The Dahomeans in question (4 adults, a woman, and a boy) formed part of the exhibit from French Dahomey at the Paris Exposition.

**Coutière (H.)** Histoire naturelle de la mer Rouge. (Rev. Scientif., Paris, 1901, 4<sup>e</sup> ser., XV, 417-426.) Contains some remarks on the Danakils, Somál, etc.

**Crosby (O. T.)** Abyssinia—the country and people. (Nat. Geogr. Mag., Washington, 1901, XII, 89-102.) Notes of travel in 1900. Menelek, the people, and their future (absorption by Britain?) are discussed.

**Delafosse (M.)** Sur des traces probables de civilisation Egyptienne et d'hommes de race Blanche à la Côte d'Ivoire. (Anthropologie, Paris, 1900, XI, 677-690.) The concluding section of his study of Egyptian influences on the Ivory Coast of West Africa. Ancient graves and their contents are described, and the author finds proof of Egyptian influence in the beads, bronze vases, etc., from Guiangoménou, where perhaps Egyptians have been buried. He also inclines to believe in the existence at present of an ethnic island of whites somewhere in the midst of the negro population of this region. The Egyptian influence in West Africa has been largely exerted indirectly through the Houssa.

**Hamilton (F.)** Rough notes on native tribes of South Africa. (Archæol. Rep. Ont., Toronto, 1900 [1901], XII, 40-49.) Notes on certain aspects of native life and on specimens collected for the Provincial Archeological Museum by the author in South Africa. The chief tribes treated are the Barolongs and Basutos. Mr Hamilton remarks that the Boers have adopted several things from the aborigines,—a method of tanning, stone hen's nests, rounded courtyards, etc. The kraals of the Basutos seem to be situated at some distance from water, a hygienic precaution, perhaps. The author notes also "the cleanliness of the Basuto and Barolong huts and kraals, so far as I observed them."

**Hartland (E. S.)** Presidential address. (Folk-Lore, London, 1901, XII, 15-40.) The chief part is devoted to the consideration of South African (Zulu, Bechuana, etc.) primitive religion. The Morimo of the Bechuana, Mr Hartland is inclined to look upon "not as a once supreme deity fading away, but as a god in process of becoming." Of the Zulu figure the same may be said:

"Tilo [in Baronga] or *inkosi pezulu*, thus, like the *Ngai* of the Masai, like the Malagasy *Andria-manitra*, like the Siouan *wakanda*, is found to be theoplasm, god-stuff, not a god fully formed and finally evolved. It is a god, or gods, in the making, not a god with one foot in the grave." The worship of the dead among the Zulus, the author thinks "is not in any sense of the word a primitive institution," nor are the Zulus themselves really a primitive people. The only branches of the Bantu race among whom "no certain traces of totemism and but few of mother-right are found," are the Amazulu and certain allied tribes, the most advanced of all the Bantu stock. Among the Bechuana "very substantial remnants of totemism" are found, also traces of mother-right. According to Mr Hartland the development of the patriarchal system is what has caused ancestor-worship to supplant totemism. The address contains also brief references to recent deaths of folklorists, criticisms of Mr Maret's paper, and an appeal for the organized study of South African folk-lore.

**Rodes (J.)** Une colonne au Soudan. (Nouv. Rev., Paris, 1901, N. S., X, 134-141.) Contains some references to Babemba of Sikass and his people.

**Schurtz (H.)** Zaubermittel der Eweheer. (Internat. Archiv f. Ethnogr., Leiden, 1901, XIV, 1-15.) Describes in detail with 4 plates (41 figures) the collection of *materia magica* in the Bremen City Museum from the Ewe of the Slave Coast of West Africa. This collection, due to C. Spiess, a German missionary in the region concerned, embraces priests' tablets, seats, amulets, axes, staffs, fetish-women's bags, bracelets, human figures of wood, idols, rings, etc. As far as possible the native names of the objects and their meanings are given. Perhaps the most interesting of all are the numerous and multiform magic knots. The author notes the rôle of compression, knotting together, etc., in primitive "magic."

**Schweinfurth (G.)** Einige von der freien Natur Südwest-Afrika's dem Naturmenschen dargebotene vegetabilische Nahrungsmittel. (Verh. d. Berliner Ges. f. Anthropol., 1900, 354-359.) Account of specimens of bulbs, roots, fruits, etc., collected in 1898 by Major

## Schweinfurth—Continued.

von Wissmann in the Otschitno district of German Southwestern Africa, east of Grootfontein, and known to be used as food by the Bushmen of the country. Among the chief food-plants here noted are: *Omungunti* (a species of *Capparis*), *otjimaká* (a species of *Bauhinia*), the wild watermelon, several berries and bulbous roots, which are roasted or dried.

**Staudinger** (P.) Rothfärbung der Schädel und des Körpers in Africa. (*Ibid.*, 347.) Notes the occurrence of coloring the skull red in the Niger-Benue region.

**Wiese** (C.) Beiträge zur Geschichte der Zulu im Norden des Zambesi, namentlich der Angoni. (*Ztschr. f. Ethnol.*, Berlin, 1900, XXXII, 181-201.) The author claims to be the only European of long residence among the Angoni, whose chief is Mpesene. After a brief historical sketch of the tribe, notes about language, government, marriage and the position of women, death and burial, clothing, ornament, war and kindred matters, religion, ceremonial, and some minor habits and customs are given. The Angoni speak two different languages, the Angoni proper (a Zulu dialect), the national, literary speech, and the Senga, which, although the tongue of the Senga, a people partly subjected by the Angoni, is also the common speech of the latter. Of the national songs of the Angoni the author tells us, "they are very harmonic and remind one of English hymns." The share his donkey took in mourning at a funeral is evidence of the *naïveté* of these people (p. 193). The direction of a new dwelling-place for the tribe is determined from the way in which a cow, one of whose hindquarters has been amputated, seeks to go. The Angoni never eat fish, and are very loth to cross large streams. Another striking custom among them is that parents kiss their children on both cheeks, something rare in native Africa.

**Zaborowski** (M.) De l'origine des anciens Egyptiens. (*Bull. et. Mém. Soc. d'Anthrop. de Paris*, 1900, 5<sup>e</sup> sér., I, 212-221.) General discussion of the question of Egyptian origins, with special reference to the publications of Sergi, Chantre, De Morgan, etc. M. Zaborowski no longer holds to the

homogeneity of the prehistoric Egyptians. He continues, on the other hand, to advocate the African origin in general of the civilization of the Nile.

## ASIA

**Adler** (C.) and **Casanowicz** (I. M.)

Descriptive catalogue of a collection of objects of Jewish ceremonial deposited in the U. S. National Museum by Hadji Ephraim Benguiat. (*Rep. U. S. Nat. Mus.*, 1899 [1901], 539-561.) This interesting and well-illustrated (there are 36 good plates) catalogue enumerates descriptively 62 objects and articles of a ceremonial sort,—objects used in the synagogue-service, at prayer, on festal occasions (Sabbath, passover, etc.) at the Jewish home, on special occasions; miscellaneous objects (medals, etc.); objects (chiefly textile) illustrative of Biblical narratives.

**B.** (M.) Zhite na viru u Sibirskich seljan. (*Mater. Ukrains.-rusk. etnol.*, Lviv, 1900, III, 61-69.) Discusses the relative freedom in sexual relations among the Siberian peasantry, where the "union libre" (7½ per cent. of all families) is adopted to avoid the expenses incident upon marriage. The absence of ancient traditions and the weakness of social and legal restraints favor this. The proportion of these unions varies from 3 to 17 per 100 families.

**Basset** (R.) Le marchand et le génie. (*Rev. d. Trad. pop.*, Paris, 1901, XVI, 28-35.) A critico-bibliographical study of the first tale of the *Arabian Nights*. The tale, the author thinks, was edited about the fifth century of the Hegira, if internal evidences are to be relied on.

— Contes et légendes Arabes. (*Ibid.*, 37-40.) Eight brief tales with references to literature.

**Belck** (W.) Ueber die Keil-Inscriptions in der Tigris-Quellgrotte und über einige andere Ergebnisse der armenischen Expedition. (*Verh. d. Berliner Ges. f. Anthropol.*, 1900, 443-448.) Explanatory notes on cuneiform inscriptions, with translations of some of them, in which the author differs in several points from Dr Lehmann.

**Casanowicz** (I. M.) See Adler (C.)

**Carus** (P.) The fairy-tale element in the Bible. (*Monist*, Chicago, 1901, xi, 405-447.) Treats of Babylonian cos

## Carus—Continued.

mogony, the Marduk myth, Yahveh and the Dragon, the two creation stories,—survivals in the Hebrew Bible of pristine paganism, the mingling in the Book of Genesis of two religions, paganism and monotheism.

**de Cock (A.)** De Arabische Nachtver tellingen. (Volkskunde, Gent, 1900-1901, XIII, 172-182.) First part of a critico-bibliographical discussion of general character, suggested by the publication of the Krebbbers-Stamperius *Arabian Nights* for Dutch youth.

**Duhousset (Col.)** Les supplices en Perse. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 202-206.) General discussion, partly historical, of punishment in Persia. The extreme cruelty and savagery of punishment under the Persian kings and shahs are noted. Recently, however, some progress toward real civilization in these matters has been made.

**d'Enjoy (P.)** Le système des poids et mesures Annamites. (Ibid., 190-210.) After brief general introduction, author takes up in detail measures of length, itinerary measures, measures of surface, land-measures, measures of capacity, weights, and money. Explanations of the Annamite names are given. According to the author, the Annamite system (based on 10) is derived from Chinese, and traces of Occidental influences are clearly discernible. In certain parts of Annam and Cambodia Malay influences can be detected in the system of weights and measures. At present, too, French influence is making itself felt, for the five-franc piece or dollar of commerce has "filled a void," and is now incorporated into the Annamite system.

**Gunkel (H.)** The legends of Genesis. (Open Court, Chicago, 1901, XV, 261-283.) A general account of the poetical, etiological, ethnological, etymological, ceremonial, and geological legends in the book of Genesis, their significance, scope, etc.

**Hartenberg (P.)** Psychologie chinoise. (Rev. d. Psychol. Clin. et thérap., Paris, 1901, V, 97-102.) Résumé, with critical comments, of the article of Dr Matignon in the *Revue Scientifique*, 4<sup>e</sup> sér., XV, 202-204.

**Hopkins (W.)** The ocean in Sanskrit epic poetry. (Amer. Journ. Philol., Baltimore, 1900, XXI, 378-386.) Discussion of "ocean words" in the Rāmāyāna and the Mahābhārata.

**Johansson (K. F.)** Om de nyaste upp-täckterna i Armenien. (Ymer, Stockholm, 1900, XX, 347-375.) A general account of the most recent discoveries in Armenia, especially those of Belck and Lehmann, 1891-99.

**Karutz (R.)** Ueber einen zusammen gesetzten Bogen der Baschkiren. (Verh. d. Berliner Ges. f. Anthropol., 1900, 365-367.) Brief description, with figure, of a composite bow left behind in 1813-14 by a troop of Bashkirs in Lübeck, and now in the ethnographic museum of that city.

**Kingsmill (T. W.)** Gothic vestiges in central Asia. (Nature, London, 1901, LXIII, 608-609.) Author believes he has identified as Gothic certain tribes or peoples of central Asia mentioned in Chinese annals and by medieval geographers.

**Laurent (É.)** Les divers modes de sépulture dans l'Inde. (Rev. Scientif., Paris, 1901, 4<sup>e</sup> série, XV, 403-404.) A brief account, from personal observation, of *nimolla*, or burial by cremation at Calcutta, and of the Parsee "towers of silence" at Bombay.

**Lehmann (C. F.)** Ueber die Ergebnisse der von Dr W. Belck und Dr C. F. Lehmann 1893-1899 ausgeführten Forschungsreise in Armenien. (Verh. d. Berliner Ges. f. Anthropol., 1900, 430-438.) A résumé, with comments of some portions of the report of the expedition published in the Proceedings of the Royal Prussian Academy of Sciences. Transliterations of some of the texts with interpretations of proper names, etc., are given.

**Patrick (Mary M.)** The ethics of the Koran. (Internat. Journ. of Ethics, Phila., 1901, XI, 321-328.) The author notes the lack of imagination in the Koran, its decidedly democratic tendencies, and its freedom from the now common doctrine of fatalism. Its power (past and present) is attributed to "the simplicity of the categorical imperative, the justice displayed in the details of the law, and the despotic character of the religion."

**Pitard (E.)** A propos de la polyandrie chez les Thibetains. (Bull. de la Soc. Neuchâteloise de Géographie, 1900, XII, 302 ff.) According to the author Tibetan polyandry is due to a peculiar theory of the family, not to lack of women or a desire to restrict the population. Like everything else, the wife taken by the eldest brother (the proprietor *par excellence*) is the common property of the family, inheritably by his brothers in succession. Women are part of the household inventory and their position and treatment suffer correspondingly. Occasionally polygamy occurs. Not a few women in Tibet never marry at all, but enter the cloisters or become prostitutes. Legally, the children of the Tibetan family are the elder brother's.

**Regnault (F.)** Des statuettes en terre cuite provenant de Pondichéry. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér. I, 180-181.) Brief description of rude terra-cotta statuettes, representing men engaged in various occupations, a blacksmith and a potter especially.

**de Rosny (L.)** Le nirvâna. (Humanité Nouvelle, Paris, 1901, v, 103-119.) After protesting against the effort to tie religion up to etymology, the author argues that the interpretation of *nirvâna* as "nothing" is absolutely "incompatible with the ensemble of Buddhistic doctrine." The Tibetan, Mongol, Chinese, Siamese, Burman, Japanese translations of *nirvâna* are discussed, and the thesis indicated emphasized by their real signification. Not only does *nirvâna* not mean "nothing" in the foreign Buddhistic lands, but there is evidence to prove, in the country where this religion had its birth, "nothing" is the later, non-original interpretation of the term.

**Simpson (H. G.)** The music of the Bible. (Method. Rev., N. Y., 1901, v ser., XVII, 359-373.) A brief general account of musical instruments, vocal music, musical education among the ancient Hebrews. The author thinks their music was borrowed from the Egyptians.

**Virchow (H.)** Das Knie japanischer Hocker. (Verh. d. Berliner Ges. f. Anthropol., 1900, 385-396.) Detailed anatomical account of the examination of the knees of two Japanese who

"squat" (a woman of 29 and another of 60 years of age). The careful investigations of the author failed to reveal diagnostic evidences of "squatting" (*hocken*), or anything absolutely typical.

**Walker (G. W.)** Primitive industrial civilization of China. (Chautauquan, Meadville, Pa., 1901, xxiii, 126-132.) Very popular illustrated article.

**Zaborowski (M.)** Appareil phallique des cérémonies du mariage au Laos. (Bull. et Mém. Soc. d'Anthrop. de Paris, 1900, 5<sup>e</sup> sér., I, 242-243.) Brief note concerning a toy figurine made to imitate the act of coition. These toys are common in Laos.

#### INDONESIA, AUSTRALASIA, POLYNESIA

**v. Bülow (W.)** Die Samoaner in der heidnischen Zeit. (Internat. Archiv. f. Ethnogr., Leiden, 1901, XIV, 23-26.) A critical review of recent missionary literature relating to early Samoan beliefs, customs, etc.

**Haackel (E.)** Aus Insulinde. Malayische Reisebriefe. (Dtsche. Rundschau, Berlin, 1901, xxvii, 236-267.) Contains some notes on the Javanese of the Preang district.

**Hiller (C. H.)** The hill tribes of Borneo. (Harper's Monthly, N. Y., 1901, CII, 935-944.) Popular illustrated article relating to Ibans, Kyans, etc.

**Kohlbrücke (J. H. F.)** Anthropologische Beobachtungen aus dem Malaysischen Archipel. (Verh. d. Berliner Ges. f. Anthropol., 1900, 396-401.) General notes of the physical characteristics of the Malays and "Indonesians" (as contrasted and compared with each other and with Europeans), based on the author's observations during seven years' residence in the East Indies. Dr Kohlbrücke thinks the Malays and Indonesians (or "primitive Malays") are closely related—the former are nearer the Chinese, the latter nearer the Polynesians. The maize-eating peoples of the archipelago have a body-weight nearer that of the European than have the rice-eating peoples. In stature these races of the archipelago do not exhibit noteworthy divergencies. Giants and dwarfs are alike rare, while the excessive infant mortality weeds out

## Kohlbrügge—Continued.

the abnormalities. Perhaps the most remarkable thing about these races, as compared with Europeans, is the greater elasticity of the bodily members, joints, muscles, etc.—an elasticity which, since it characterizes also whites whose childhood has been passed in the tropics, the author attributes to climate. "Tailed men" Dr Kohlbrügge sought in vain. Aside from malaria, residence in the Malay archipelago is not disadvantageous to the children of whites, but pure whites who perform manual labor are still too few to settle the question of colonization. *En passant* the author expresses the opinion that the "animal *Sage*" has had its origin in the "seelischen Ausdruck" of the eye of animals. This interesting paper concludes with some notes on the anthropoids of the region.

**Schnee (Dr)** Einiges über Sitten und Gebräuche der Eingeborenen Neuguineas. (Ibid., 413–416.) Treats of birth, puberty, marriage, food, death, sorcery, etc. Bestial cōitus and cōitus sub mamma ab latere are reported, likewise an obscene dance. The feeling of modesty in the women is noted.

**Sierich (O.)** Samoanische Märchen. (Internat. Archiv. f. Ethnographie, Leiden, 1901, XIV, 15–23.) This section of Dr Sierich's memoir contains the Samoan text, with German translation and explanatory notes, of the tales of "The two Sisters," and the "Cannibal deceived." In the first the extensible heaven-tree appears, in the second the cannibal "wishes" obstacles to impede the fleeing youths.

## AMERICA

**Bell (R.)** Legends of the Slavey Indians of the Mackenzie river. (Journ. Amer. Folk-Lore, Boston, 1901, XIV, 26–29.) English text of myths of "The Long Winter" and "The Guardian of the Copper Mine," from the Slave or Slavey Indians, an Athapaskan tribe. The first is a variant of the "weather-kept-in-a-bag" myth,—here the bear is heat-keeper, and the rest of the animals circumvent her, and so put an end to the long, cold winter by letting loose the heat. But the flood occasioned by the rapidly melting

snow would have depopulated the earth had not a great fish-like creature drunk it up. In the second legend a woman escaping from captivity among the Inuits discovers copper on her way home, leads her people to the place afterward, is insulted by some of them, sits down on the ground and in forty years time had sunk out of sight, burying the mine on which she sat.

**Boyle (D.)** Primitive art. (Archæol. Rep. Ont., Toronto, 1900 [1901], XII, 11–24.) Treats briefly of art in general, the human form in art (children's drawings), the human face in clay, stone pipes, pottery, bone. The author holds that "primitive man was only deficient—not absolutely defective in—originality." The difference between civilized and primitive peoples generally is that "among the former there is an enormously greater tendency to adopt, to adapt, to assimilate, and to originate." Even in Peru and Mexico this progressive power was limited. In respect to the parallel between the child and the savage in art, Mr Boyle observes that "whether we say that the savage is but a child, or the child a mere savage, is quite immaterial." Another interesting fact noted is the greater success the Indian has had with the human face in clay,—with the human body he did not do so well. There is a good deal of truth in the author's remark "as with the child, the head is everything in primitive art, and, as with the child, there is no attempt at portraiture." These "notes" are illustrated by 31 figures, of which 13 are reproductions of drawings by children in Toronto kindergartens.

**Carranza (J. de)** Arte de la lengua Mexicana. (An. d. Mus. Nac., Mexico, 1901, Gramat., II, 93–108.) Continuation (the first part was published in the Anales for 1885) of the Mexican grammar of Fr. José de Carranza. Chapters IV–V of Book II deal with the plurals of reverential nouns, and Book III begins with the conjugation of the verb *llataoa*, "to speak." Carranza's *Arte* is No. 612 in Pilling's *Proof Sheets*, and contains six books.

**Chavero (A.)** Manuscrito antiguo mexicano, inédito. (An. d. Mus. Nac., Mexico, 1901, VIII, 115–128.) The first part (chaps. I–V) of an unpublished Mexican manuscript from the collection of Señor Chavero. The

**Chavero—Continued.**

Spanish translation of the first three chapters is given in parallel columns, and a few footnotes are added. The translation and notes are the work of Padre Aquiles Gerste. The manuscript, which relates to the Toltec and Chichimec rule of Texcoco, is of considerable historical value, and contains many words not in Molina or Siméon.

**Dorsey** (G. A.) The Shoshonean game of ná-wá-tá-pi. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 24-25.) Describes, with 2 plates showing the balls used, a juggling game in use among the women of the Shoshoni of Wyoming. The balls are of clay or cut from gypsum. Among these Indians "contests of skill with these balls are occasions of considerable betting among the women, stakes of importance often being wagered." This ball-juggling game is found also among the Bannock, Ute, and Paiute, and probably other Shoshonean tribes, but "its presence among tribes of other stocks has not yet been noted." Dr Dorsey's observations were made in 1900.

**Förstemann** (E.) Drei Maya-Hieroglyphen. (*Ztschr. f. Ethnol.*, Berlin, 1900, XXXII, 215-221.) Discusses the occurrence and significance of the hieroglyphs for "lucky day," "unlucky day," and "fasting." The hieroglyph for "lucky day" the author connects with the sign for the day *oc* and with the dog (as the "good or lucky animal"), the hieroglyph for "unlucky day" with the day-sign *men*, and the eagle, a bird of evil or ill-omen.

**Harris** (W. R.) The flint workers: a forgotten people. (*Archæol. Rep. Ont.*, Toronto, 1900 [1901], XII, 25-36.) A general and historical account of the Iroquoian "Neutrals" or Attiwandrons, whose territory, in the early years of the seventeenth century, "stretched from the Genesee river to the Detroit." These people had easy access to supplies of flint, controlling the chert beds in the region of Pt Abino on the Erie shore, whence their name of "Flint people," and their rôle of "Neutrals," since they furnished arms to both Huron and Iroquois proper; at least, this is the author's contention. The so-called "Southwold earthworks," near Port Stanley, "probably the best ruins of an Indian palisaded village to be found in

western Canada," are attributed to these Indians.

**Hough** (W.) An early West Virginia pottery. (*Rep. U. S. Nat. Mus.*, Washington, 1899 [1901], 511-521.) Describes, with 16 plates, specimens (now in the Museum) of the product of the old Thompson Pottery at Morgantown.

**Hunter** (A. F.) Bibliography of the archæology of Ontario. (*Archæol. Rep. Ont.*, Toronto, 1900 [1901], XII, 50-62.) Some 105 titles of books, articles, newspaper items, etc., with résumés, comments, etc.

**Koettlitz** (R.) From Para to Manaos: a trip up the lower Amazon. (*Scott. Geogr. Mag.*, Edinb., 1901, XVII, 11-30.) Contains brief notes on natives, rubber-manufacture, etc.

**Kunert** (A.) Riograndenser Paläolithen. (*Verh. d. Berliner Ges. f. Anthropol.*, 1900, 348-352.) A general account of the "paleolithic" implement finds at the Morro do diabo on the Forromecço in the Rio Grande region of Brazil. The age of these paleoliths the author estimates as more than 2700 years.

**Lamotte** (A. V.) The Californian Indian. (*Overland Monthly*, San Francisco, 1901, XXXVII, 831-837.) A popular illustrated account of the Indians of California in the past. Houses, industries and arts, food, dances, legends, etc., are touched upon.

**Mason** (O. T.) A primitive frame for weaving narrow fabrics. (*Rep. U. S. Nat. Mus.*, 1899 [1901], 485-510.) Discusses, with 9 plates and 19 figures in the text, the "heddle" frame among the Algonquian tribes, the Pueblo Indians, the Finns, the Germans, the Italians, the New Englanders (of Aryan descent), etc.—a device used in weaving belts, garters, and similar fabrics. Professor Mason concludes that the heddle frame has its home in Europe or southwestern Asia, and that it was introduced among the Algonquian and Pueblo tribes since the Columbian discovery. This is a very interesting paper.

— Pointed bark canoes of the Kutenai and the Amur. (*Ibid.*, 523-537.) This brief paper (with 4 plates and 6 text illustrations) treats of the peculiar pine-bark canoe (pointed at both ends below

**Mason—Continued.**

water) of the Lower Kootenay Indians, and its analogues among the neighboring Salishan tribes and the Giliak of the river Amur in Siberia and other tribes of that region. Incorporated in the paper are notes on the Kootenay canoe by Meriden S. Hill. To the references given should be added the account of the Kootenay canoe in the Report of the British Association for 1892.

**Matthews (W.)** Navaho night chant. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 12-19.) Describes (with 2 plates) in detail the longest and most important ceremony of the Night Chant of the Navaho Indians. Characters, dress, dances, etc., are treated of, and specimens of the songs given. An interesting point in these ceremonies is the action of the women and the so-called hermaphrodites, who sometimes take the place of small men and youths. The "clown," who relieves with buffoonery the long monotony of the night's performance, is a notable character. The male personators of female divinities sing in falsetto, and the women who act male parts do some in female costume. Although the words and syllables of the songs are mostly meaningless, "many of them are all-important and must not be changed or omitted."

— The treatment of ailing gods. (*Ibid.*, 20-23.) This brief rite-myth tells, in the words of a shaman, "how a couple of the greatest divinities [the war-gods Nayéñézgáni and To'badétsúin] of the Navaho pantheon were taken ill, and how they were successfully treated by a minor divinity [the fire-god, Hastezini]" for the war disease. The motif of the myth is the belief entertained by the Indians in the old day that "one who killed an enemy by striking in the chest would get disease in the chest; one who killed his enemy by striking on the head would get disease of the head; and one who killed by wounding in the abdomen would get disease of that part." Such was "war disease." The "cure" is given with some detail. The myth ends with the saying, "as was done to the gods then, so would we do today, if one among us got the war disease."

**Parker (W. T.)** The muskee-kee win-ni-nee. (*Open Court*, Chicago, 1901, XV, 289-300.) This illustrated article

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deals in general terms with "the 'medicine man' among the North American Indians,"—the author had the honor of "grand-medicine" conferred on him by the Ojibwa of White Earth reservation in 1879.

**Price (Sadie F.)** Kentucky folk-lore. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 30-38.) Enumerates many items of folk-lore from southern Kentucky—weather proverbs, folk-medicine, negro superstitions, love, luck, household "signs," agriculture, etc., are treated. According to the author the remedy of ridding a house of rats by "writing" to them "is so generally believed in one section of the state (and that, too, in quite an enlightened section), that it was the cause of a bitter neighborhood feud."

**Prowe (H.)** Altindianische Medicin der Quiché, Guatemala. (*Verh. d. Berliner Ges. f. Anthropol.*, 1900, 352-354.) A résumé of the information in certain parts of the *Popul Vuh* (text of Brasseur de Bourbourg). According to Dr Prowe pages 72-74 form "a brief pathology." The Quiché of today seem not to know some of the names of diseases and of remedies mentioned in Brasseur de Bourbourg. The author credits the ancient Quiché with a knowledge of hypnotism and notes the fact that among these Indians today hysteria is very common.

**Robelo (C. A.)** Anahuac. (*Bol. del. Inst. Cient. y Lit. "Porfirio Diaz,"* Toluca, 1901, IV, 2-7.) Discussion of the etymology of *Anahuac*, the Aztec name of the lake-region in the valley of Mexico. The author decides in favor of the derivation from *atl*, "water," and *nahuac*, "surrounded," the literal meaning of *Anahuac* being, therefore, "water round about," or "surrounded by water."

**Rundall (W. H.)** A curious musical instrument. (*Musical Times*, London, 1901, XLII, 310-312.) An illustrated account of the "piano Zapotecano," or *marimba* in use among the Indians of Guatemala. The author notes that the substitution by white experimenters of metal for wooden plates has not been a success so far as tone is concerned.

**Sargent (D. A.)** The height and weight of Cuban teachers. (*Pop. Sci. Mo.*, N. Y., 1901, LVIII, 480-492.) Discusses, with tables and charts, the

## Sargent—Continued.

height, weight, etc., of 973 Cuban school-teachers observed at the Harvard Summer School, 1900 (women 494, men 473). The ages of those examined were from 13 to 64 years. In physical development the Cubans compare unfavorably with American students. The women have some advantages over the men. Conditions of the Cuban environment and national customs count for something in explanation of the undeveloped physique of the Cubans.

**Seip** (Elisabeth C.) Witch-finding in western Maryland. (*Journ. Amer. Folk-Lore*, Boston, 1901, XIV, 39-44.) An interesting account of the surviving belief in witchcraft and its expression in Frederick county, etc. The population concerned are "descendants of Germans who settled in Frederick county about the middle of the last century" who are still "remarkably homogeneous."

**Urbina** (M.) Los Amates de Hernández ó higueras mexicanas. (*An. d. Mus. Nac.*, Mexico, 1901, VIII, 97-114.) The concluding portion of a discussion of the *amates* or trees and plants used

by the ancient Mexicans in the manufacture of paper, etc., as recorded in Hernandez, with references to other authorities. In all 37 species are described,—figs, mulberry, *Desmodium*, *Cordia*, *Ehretia*, *Rivina*, *Epidendrum*, *Dendrobium*, etc. The native names are given, and, where known, their etymology.

**Wintemberg** (W. J.) Indian village sites in the counties of Oxford and Waterloo, Ontario. (*Archæol. Rep. Ont.*, Toronto, 1900 [1901], XII, 37-40.) Brief account of village-sites belonging to the "Neutrals," or Attiwandarons, and of others ("invariably located near large streams or small lakes"—the "Neutral" sites being located near springs or small rivulets) attributed to a pre—"Neutral" people. The sites of these two sorts differ in various ways as to the nature and location of the remains found in connection with them. The author suggests that the much-discussed "bird amulets" may belong to the pre—"Neutral" people. A brief list is also given of shells found on these village sites, and the comparatively limited use made of them is noted.